

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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CELEBRATION OF THE FIFTH ANNIVERSARY OF THE 24TH JULY.—THE
ENTRANCE OF THE PIONEERS INTO THE VALLEY OF THE GREAT
SALT LAKE.

(From the Deseret News.)

(Continued from page 614.)

President Young delivered the following

SPEECH.

(Reported by G. D. Watt.)

I wish to make a few remarks only, to this congregation, as the time allotted to us this morning, is far spent. The remarks which have been made previous to my rising are very good, as they are also true. They are things not fresh to the majority of this assembly, though there may be some present who are perhaps ignorant of them.

Suffice it to say, that five years ago this day, the Pioneers approached this valley, with their implements of husbandry, &c., which were represented by them in the procession to-day. We came for the purpose of finding a place to set our feet, where we could dwell in peace. That place we have found. If the Saints cannot enjoy that peace which is so dear to them here, I would say that I am ignorant of the spot on the earth where they can. Where could a place have been found where we might enjoy freedom of thought, freedom of speech, and freedom of worship? If not in these mountains, I am ignorant of the place.

We have enjoyed perfect peace here for five years; and I trust we shall for many lives to come. If the Saints are persecuted, it is for their good; if they are driven, it is for their good; consequently, when I reflect, I have nothing to

fear in all the persecutions or hardships I may pass through in connection with this people, but the one thing, and that is, to stray from the religion I have embraced, and be forsaken of my God. If you or I should see that day, we shall see at once that the world will love its own; and affliction, persecutions, death, fire, and the sword, will cease to follow us.

If the Latter-day Saints magnify their calling, walk humbly before their God, do the things that are pleasing to their Father in heaven, and walk up to their duty in every respect, I am bold to say that not five years only, but scores of years will pass away without the Saints ever being interrupted or driven again from their possessions: thus far it is for our good.

I did not rise for the purpose of delivering an oration on this occasion, but to remind you of the blessings we now are privileged to enjoy. When we first approached this valley, there was not a man upon the face of the earth who ever had beheld these valleys of the mountains, or knew anything of the Great Basin; who knew that corn, or any other kind of grain could be raised here. Can you find the man who had any knowledge of the Great Basin, as it is called, that believed there could be an ear of corn ripened in it? There is not that man on the earth, when you have excepted the people called Latter-day Saints. We came here and planted our garden-seeds of various kinds, five

years ago this day; they grew, but they did not ripen, though the buck-wheat would have ripened, perhaps, had it been properly taken care of; some other grains also would have come to maturity, so as to have assisted a small colony to live here; they, however, lived; how? Shall I say by faith? Yes, partially so; for had they not had faith, they certainly never would have come to this place: it is the faith of the Latter-day Saints that brought them here.

There is a very mysterious principle that abides with this people; it is a mystery, and one of the greatest mysteries to the inhabitants of the earth that have been made acquainted by history, or by personal knowledge, with this people. And what makes it more singular, say they, by all our calculations we cannot conceive of it; it is so mysterious that it absolutely amounts to a miracle. What is this great mystery? It is that these Latter-day Saints are of one heart, and of one mind.

To saint and sinner, believer and unbeliever, I wish here to offer one word of advice and counsel, by revealing the mystery that abides with this people called Latter-day Saints: it is the Spirit of the living God that leads them; it is the Spirit of the Almighty that binds them together; it is the influence of the Holy Ghost that makes them love each other like little children; it is the spirit of Jesus Christ that makes them willing to lay down their lives for the cause of Truth; and it was that same Spirit that caused Joseph our martyred Prophet to lay down his life for the testimony of what the Lord revealed to him. This mystery, the great mystery of "Mormonism," is, that the Spirit of the Lord binds the hearts of the people together. Let the world look at it. This I say by way of exhortation, if you please. Let the inhabitants of the earth gaze upon this people, this wondrous people, for a magic power attends them; something mysterious hangs around them. What is it? It is not magnetism; it is something more wonderful; those that are present this day may truly say, it is wonderful in the extreme. Who gives me power, that fits the pointing of my finger, the hosts of Israel move, and at my request the inhabitants of this great Territory are displaced, at my command they are here? Who gives me that power? Let the world inquire? It is the God of heaven; it is the Spirit of the Holy Gospel; it is

not of myself; it is the Lord Jesus Christ, trying to save the inhabitants of the earth.

The people are here; they endure. Did they bring their bread with them? No. Did they bring their meat with them? No. Did they bring that that sustained them until they raised it from the earth? They could not do it, for they were obliged to bring tools, ploughs, drag chains, &c.; they were obliged to bring their wives and children in their waggons; five and six, and eight, and in some wagons ten people would get huddled together, to drive a thousand miles from all sustenance, and there plant themselves in the wilderness, where nothing met the eye but snowy peaks, and parched vales; and trust in the God of Israel to sustain them. Let the world ask the question,—would the Methodists thus run the hazard of losing their lives for their religion? Would the Presbyterians, the Baptists, the Quakers, or their old mother, the Roman Catholic church, run the same risk? Would she venture thus in the wilderness? No. It is not very common to find a whole people on the earth, as in the case of the Latter-day Saints, who would do it; though single individuals might be found so enthusiastic as to sacrifice their lives, and run into a lion's den, in proof of their faith in their religion; but where are the tens of thousands, and the scores of thousands, and the hundreds of thousands, who would lay down every principle of life and happiness, and everything that is desirable pertaining to this world, for the principles of eternal life, and would go forth into the wilderness, having no other stay but the hand of God to lead them? They are not to be found!

We meet here and celebrate the day: five years we have been in this valley; and I will say to the new comers, our brethren, or those who are not our brethren, three years ago last October, the first house was reared in this place. There was not a rod of fence, nor a house, except the old fort, and a little log cabin. Here we are now spread out from the east to the west, measureably so, but more extensively to the north and south. Travel through the valleys, and scan the houses, and the farms, and see the improvements that have been made; take the back track, of the "Mormons"; follow them from here to Nauvoo, from Nauvoo to Far West; then to Kirtland; and back to Missouri again to Jackson county, and all people will acknow-

ledge that the "Mormons" have had enough to do to mind their own business, and make the improvements that have been performed by them: they have done nothing but mind their own business. Look at the improvements that have followed this people, in all their travels up to this place, for a testimony of their endurance, and unflinching industry.

I say to this community, be humble; be faithful to your God, true to His Church, benevolent to the strangers that may pass through our Territory, and kind to all people; serving the Lord with all your might, trusting in him; but never fear the frowns of an enemy, nor be moved by the flatteries of friends or of enemies from the path of right. Serve your God; believe in Him and never be ashamed of Him, and sustain your character before Him, for very soon we will meet in a larger congregation than this, and have a celebration far superior: we will celebrate our perfect and absolute deliverance from the power of the devil: we only celebrate now our deliverance from the good brick houses we have left; from our farms and lands, and from the graves of our fathers; we celebrate our perfect deliverance from these.

Our lives have been spared, and we are yet upon this planet; and by and by we will celebrate a perfect deliverance from all the powers of earth; and we will keep our eyes set upon the mark, and go forward to victory.

I say to the aged, to the middle-aged, and to the young—all be true to your God, true to your brethren, and kind to all, serving God with all your heart; and may He bless you for Jesus' sake. Amen.

The following speech, by Gen. D. H. Wells, was then presented and read:—

Brethren and Friends,—The annual greeting has again arrived, redolent with the rich fruits of the earth, and the summer harvest.

Here, amid the clear sunshine of the human heart, where all is peace and joy, and where gladness, which maketh merry, beams forth from the overflowing soul, let us render unto our Father in heaven a tribute of praise, thanksgiving, and adoration, for His kindness unto us, and the munificent blessings which we enjoy, and receive from His all-bountiful hand.

Brethren and Friends,—In the days of our prosperity, while we have health, strength, and peace, we should be mind-

ful of our duties pertaining to our eternal welfare. In adversity the mournful heart seeks and reaches after God. We call upon Him in the abundance of the heart's affliction, and He hearkens in much mercy unto the wail of sorrow and woe. Then, why forget to remember and call upon Him when prosperity gladdens and cheers our pathway? Let, then, the happy aspirations of the glad soul arise in unison before the throne of the Most High, in humble praise and adoration; and let us worship in sincerity and truth the God whom we adore, invoking the continuance of His kind blessings and care over us, and all our works, and everything pertaining to our existence.

There is an intense feeling and sense of secret joy to the human heart, emanating from the inmost soul, upon the consideration of the faithful discharge of our daily duties; when toil has wearied our minds and our bodies, and we would fain rest us of our wearied existence, the very thought that we are in the service of our God, that we are living in the faithful performance and discharge of our duties, and are not throwing away our existence, but are completing and fulfilling the measure thereof in accordance with the design of our being, and of our Maker, who is God, inspires us with new vigour, re-enlivens the springs of nature, and with a thrill of joy and emotions of unutterable delight, we renew our exertions, redouble our efforts, and eradicate from our bosoms every vestige of a disposition to repine, lament, or complain.

In this vast congregation, who are assembled to commemorate this day, we find represented among many others, from the honoured and aged fathers and mothers, to the little child, a class of citizens, upon whose character and history we take a delight in contemplating. Of the hardy, the brave, the venturesome Pioneers, a few are here with their sun-brown visages, while others of their number are again away upon their favourite mission of seeking out new locations, and planting new colonies, amid dangers unfeared, and toils and hardships unheeded. So are the remote regions of the vast public domain reclaimed from the solitude of ages, and made to contribute to the sustenance of man, and being ushered into the family of nations, made to swell the current of civilized existence, and extend the area of Freedom's circle.

But it is not to this class of Columbia's hardest freemen to which I wish to direct your attention: the star of their fame is in the ascendant; their names are immortalized in every country, town, and borough; the very streets will echo their names in all time to come; their story is told by the fireside, as well as in halls of state, and has been storied in immortal song.

But who are they of whom I would speak; of whom it has been said, a more faithful and public spirited, self-denying and persevering race does not exist? I allude to the men who are the spirit of the community, and whose works and influence pervade the whole, even every organization of society; in the world, among all people, they are known as the most energetic and enterprising class of citizens; in our city and Territory, and among this people, they not only possess the same distinguishing characteristics, but unlike them are also distinguished by their faith and good works, without the usual inducements which self-interest inspires.

Yes, my friends and brethren, there is a class of citizens before you, who devote all—their talents, time, labour, means, and all that they can control, to the building up of the kingdom of God upon the earth; who are sacredly devoted to His cause, to the construction of Temples to His Holy Name, wherein He can receive the oblations and sacrifice of His people, and bestow upon them of the inexhaustible riches of His wisdom and understanding. Who are they? Let the Temple at Kirtland, the erection of which was completed under the most extraordinary pecuniary embarrassments that ever swept over any people, answer. Let Nauvoo also speak, when half dead with ague, on half rations of corn meal alone, with a sword or gun in one hand, and trowel or hammer in the other, they achieved the erection of one of the most splendid edifices the nation could boast; in time only, it is true, to receive the peltings of the war dogs, the sacrilege of the barbarous and ruthless mobocrat, who celebrated their own deathless infamy and disgrace by its destruction. Splendid in her ruins, she yet remains matchless in the beauty and symmetry of her workmanship, equally commemorative of the superior skill, ingenuity, and wisdom of the workmen, and their martyred Prophet, who designed the same.

Again, let Deseret's fair vales respond to the enquiry who they are that have broken the monotony of the sad and solitary place, and brought forth, as if by magic, a greater work in the way of improvements than was ever before accomplished under similar circumstances; behold, their works again speak for them, rising on every side, in every form approximating towards the erecting, in the tops of the mountains, the "house of the God of Jacob." They are, as represented upon their banner, "Zion's Workmen."

Toil on, ye brave hearts; and remember that you are filling a mission of the utmost importance upon the earth; you have the privilege accorded to but few of earth's best citizens—of doing the work of the Lord who is your God: it is your privilege if you will do it; if not, He will call those who will. It is a privilege to exist in this age of the world. It is a privilege to enjoy the peaceful influence of truths sublime, emanating from the God we serve, through His servants the Prophets. It is a privilege to suffer for His and the Gospel's sake, for the reward is great. It is also the greatest boon of all, to have the privilege of doing good, and of being a benefit to our fellows, and to the cause of our God. Let us not permit an opportunity to pass unimproved; never neglect the opportunity of doing a good deed, lest it may pass and not again occur, and we thereby lose our reward; but remember to "work while the day lasts, for the night cometh when no man can work."

Brethren of the Public Works, let your souls be filled with the gratifying reflection, that to you is given the privilege of building cities, and temples to the name of the Most High God, and of adorning the inner courts of the most holy place; yea, more; to dwell within its holy precincts, and receive instruction from the Fountain of all intelligence.

In common with all of the faithful Saints, you too have suffered from the hands of relentless persecution. The prairies of Missouri and Illinois have borne witness of your sufferings, and the death of near and dear friends, whose fragile forms were not sufficient to endure the howling blast of fiendish ire, nor the murderous mandates of official mobs; but hold! it is seditious to connect the word "official," "legal," or "government," with anything like mobs, oppression, or persecution. True, it should be for the

simple reason that authorities should not be guilty of such charges; and if those *articles of Political Economy* do not relish to be told of such doings, I know of but one remedy, and that is, not be guilty of them. If the government of Missouri did not banish us by the authority of the government, then was not Lilburn W. Boggs their governor. If the pledged faith of Illinois did not in cold blood murder Joseph and Hyrum Smith, then was not Thomas Ford governor of that state. And if our battalion was not drawn for the Mexican war, while we were weltering under the effects of the most direful persecution and distressed circumstances, by the government of the United States, then was not James K. Polk President, nor Thomas H. Benton Senator in her Congress.

But what of this? Suppose even that men at the head of Government should occasionally do wrong—is there no remedy, is there no appeal? There is, and but one in a republican form of government, and that is to the people. Unfortunate, indeed, are those whom popular clamour shall cry down; for then the unfortunate party have to perish; or endure, if it be possible for them to survive such contumely, reproach, and injury, as their persecutors shall list. Here, then, the government vests in the people, and justly too, in order that recreant officials may, by appeal to the ballot box, be driven from the honourable positions which they may have disgraced; unquestionably should the silent voice of the ballot box hurl from office every ingrate, high or low, who should, under any pretence whatever, desecrate by his polluted presence the Temple of Liberty; and every patriot should use his influence to produce so desirable a result.

If this be sedition, then am I alone guilty; and if gentlemen politicians feel aggrieved, all I ask is, for them to hold me alone responsible, and not, as heretofore, seek to bring down condign punishment upon a whole community, for the honestly expressed sentiments of a single individual.

One more reflection. Shall we forget our history? If we do, we shall be unlike our revolutionary fathers, who take great care not only to commemorate theirs, but impress upon their children every notable circumstance pertaining to the birth of Freedom. Shall we be less

indifferent in regard to our early history, the more especially when the ground has drunk the blood of our friends and brethren in the boasted land of Freedom's choice? Let it pass; **WE WILL REMEMBER IT**, and teach our children also, that they may know upon what sacrifices the foundation of the kingdom of our God was established upon the earth.

Howl on! ye ingratiate politicians, mobocrats, and pseudo judges; learn to know there is a people in whose bosoms the fire of patriotism burns with unextinguishable force, although the finer sensibilities are not yet quite destroyed, or deadened so much but they can yet feel the withering blast of popular violence, unjustly received in the country they fain would serve—in a government which, although delinquent in the exercise of their aid and protection in times of greatest need, they still cherish and honour.

Learn to know the blood of patriot sires flows in their veins, and they have a due sense of what are their rights, and knowing, dare maintain them; and if your bloodthirstiness and unextinguishable desire for plundering an innocent people shall again assemble your misbegotten, misshapen, and cowardly host, drunken with infuriate malice and ignorant and unbounded prejudice, the boon we crave is that you may come in your true colours, and legal authority, not withhold them while you wreak upon us your vengeance, and thereby avert a final settlement.

Learn to know that Freedom's noblemen spurn your imbecile attempts to crush a free and virtuous people, or deprive them of their rights.

They know themselves; they also know you. Be satisfied, therefore, to remain in your own nothingness, and not aspire to an unenviable notoriety of eternal disgrace and infamy. And let all people learn these simple facts,—that mobs, unrestrained, in any government, will surely sap its foundation, and ultimately prove its utter ruin and overthrow; also, that industry well directed in the advancement of the peaceful avocations of life, cultivating the earth, and building up cities, are indications of a free, enlightened, and virtuous people. Hide the blush of shame that mantles your cheek, to have to be told of such manifest truth, and let your future actions betoken a sense of returning reason.

Let us return to our celebration of the 24th of July, 1852. Five years have elapsed since our beloved President, Brigham Young, with 143 of Zion's camp, arrived in this valley. Yonder, within a stone's throw of this very place, they pitched their camp, and walking down into the pure mountain stream, renewed their covenants unto the Lord their God, and, arising from the waters of baptism, sang a song of praise and thanksgiving unto His holy name.

They then dedicated this land and themselves to the Lord God of Israel, invoking His blessing upon all their efforts, and upon the barren soil, as every appearance indicated it then to be.

How well the faith and prayers of those faithful men have been heard and answered by a faithful Providence, let the present fruitful fields and prosperous settlements answer.

Let the wearied traveller, who finds a cool retreat from the burning plains, while tasting the hospitable fare of Utah's citizens, consider the difference, the contrast, betwixt to-day and five years ago upon this self-same spot; the reception of the Pioneers at that time, and their own reception now. It is impossible to appreciate, to understand and comprehend, the anxieties, the dubiety, and misgivings of some, whether or not grain could be raised in so high an altitude, upon so poor a prospect for soil, thirsty with the drouth of an eastern desert, all verdancy parched and crisped by the scorching sun; and the question, "shall we here locate?" doubtfully, shudderingly asked, fearful of an

affirmative response, but the solution of which has amply justified the wisdom that then dictated the decision. Those only can realize who have passed through similar scenes, how men felt, whose welcome was the whoop and yell of the wild Indian, and the howl of the marauding Kaiote, when awakened from the deep slumber of the night, after the day's toilsome march, only in time to find their horses gone, yet hearing their distant tread as the Indians, who had swept the plain and overpowered the guard, with lightning's speed had away to their secret retreats, where the silence of ages is only interrupted by these, and the wild beast's orgies over the spoils of war and strife; a thousand miles from civilized existence, and no bread, in a country comparatively destitute of game.

These, my brethren and friends, are a few of the scenes which dwell upon the memory when refreshed upon the return of the anniversary we this day celebrate. Refreshed by the presence of assembled thousands whose bosoms vibrate with patriotic emotions in witnessing the prosperity attending untiring perseverance and industry in rapidly advancing the infant state to adorn the constellation which will ere long overspread the horizon of the western continent, so may the time be hastened when the beacon of Columbia's freedom shall illumine every recess of this *Continent of ours*, exhibiting to all the world, a mirror in which tyrants can behold their fate, and the oppressed of every nation the way to obtain the enjoyment of natural freedom.

(To be concluded in our next.)

VISIT OF PRESIDENT YOUNG AND SUITE TO UTAH COUNTY.

(From the *Deseret News*.)

July 15, 1852.—President Young and suite left Great Salt Lake city at 9 A.M., passing through the Big Field, where the brethren were very active in gathering the wheat harvest, which promises a good yield, except where the hail storm passed over, which did considerable damage. On arriving at the point of the mountain, found the road considerably widened and much safer than it was last year; arrived at Dry Creek about 5 P.M. At 8 P.M. the people met in the school house, and were addressed by Elder O. Pratt and President Young.

16th.—Visited the farming land, and learned that several brethren expect to reap from fifty to seventy-five bushels of wheat per acre; the crops look extremely fine. At 9 A.M. resumed our journey to Pleasant Grove; all the company dined at brother Henson Walker's, when a pleasant shower of about two hours' duration passed over; we then travelled to Provo City, and tarried over night with brother Isaac Higbee.

17th.—A Special Conference was held in the Bowery, at 10 A.M., and were addressed by President Young and Elder

Pratt; when the people voted for brother George A. Smith to go and regulate the affairs in Utah, and preside over them.

In the afternoon Elders A. Carrington, George A. Smith, and Joseph Young preached.

After the dismissal of the meeting, a Convention of the Delegates from all the precincts in the county met, and organized by voting the Hon. Aaron Johnson to be the chairman of the Convention, and Isaac N. Bevil clerk.

Sunday, July 18th.—At 8 A.M. all of the Quorums of Seventies met at the call of their President, Joseph Young, who preached to them a short time, and distributed a number of Licenses.

At 10 A.M. the congregation were called to order by President Young, when G. A. Smith nominated Isaac Higbee and Dominicus Carter for his Counsellors, who were unanimously voted in.

Aahel Perry, Thomas Guyman, James A. Smith, Samuel Clark, James Ivie, Harlow Redfield (in absence of Alexander Williams), Aaron Johnson, William Pace, John Banks, Peter W. Conover, David Canfield, and William Miller, were voted as the High Council of the Stake, without a contrary vote.

Jonathan O. Duke, James Bird, Elias Blackburn, and William Wall, were voted as Bishops of the four Wards of Provo.

Elder G. A. Smith was voted to be a committee to superintend the building of a chapel for the Saints to meet in and worship the Lord our God.

Presidents Young, Kimball, and G. A. Smith, then addressed the congregation, and adjourned for one hour.

Two o'clock P.M.—The congregation again assembled to hear an address from Professor O. Pratt, on the revelations of Jesus Christ. President Young informed the people, that brother Canfield and Co. had warranted the bridge over Provo River to stand for two years, and had been paid the full amount; therefore, he urged the necessity of its being replaced forthwith by the company, to fulfill their contract, and requested the brethren to turn out and assist them.

After singing and benediction, the congregation dispersed.

July 19th.—The President with his

escort left Provo about 10 A.M., and proceeded to Pleasant Grove, where a Bowery was erected for the occasion, and at two o'clock the meeting was called to order by President Young. After being opened by singing and prayer, he asked for some person to explain the difficulties which were rumoured concerning the Bishop, but there was not any present; on inquiries being made, the people voted to sustain George S. Clark as the Bishop of Pleasant Grove Ward, without a dissenting voice.

Remarks were made by brothers George S. Clark, Duncan McArthur, John Neff, John Banks, G. A. Smith, Charles Hopkins, John Holman, and William G. Sterrett. President Young answered their inquiries. On motion, Henson Walker was voted to be the Presiding Elder of the Pleasant Grove Branch.

The congregation was then dismissed with the blessing of the Lord, in order that the President and his company might proceed to fill the appointments at American Fork and Dry Creek in the evening.

Not only did the President and his company start for the American Fork, but also the whole congregation took up the line of march to accompany them. On arriving at the river, it was arranged for brothers Pratt and Smith to preach in the School House, which they did, to a large congregation, while Presidents Young and Kimball, and Joseph Young, travelled on to Evansville School House; but the people neglecting to convene there, and it being dusk, the President decided not to open meeting.

July 20th.—Started for home about 10 A.M., thunder showers passing in several directions, and arrived at Great Salt Lake city about 5 P.M., having enjoyed a very pleasant trip, and realized that the Saints have learned wisdom and truth, and observed an increased desire in them to do better than they have done hitherto. In every place visited, they rejoiced for the privilege of receiving instruction, and manifested by their works that they would live accordingly.

May the Lord continue to pour out His blessings upon all His Saints; I ask in the name of Jesus Christ, His well-beloved Son. Amen.

T. BULLOCK, Clerk.

How wisdom is power! complacently exclaimed a dandy the other day, when two strong men having failed, he released a lap-dog from the teeth of a huge mastiff by quietly administering to the latter a pinch of snuff.

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 27, 1852.

THE BOMBAY MISSION.—It affords us great pleasure to learn by Elder Findlay's letter published in our columns of to-day, of the organization of a Branch of the Church in Hindostan, although it appears to have been accomplished under circumstances exhibiting a more than ordinary degree of opposition and prejudice from that portion of the people of whom better things might reasonably have been expected. The great object of effecting an organization being now accomplished, we fully anticipate a degree of prosperity to attend the work proportionate to the prejudice which has been arrayed against it, which will continue to yield before the influence of truth, until the weakness of men is so conspicuously manifested as to appear even disgusting in the eyes of all good and honest people, and will thus prove the very means of building up and giving character to the work. The reaction of the influence associated with such measures as have been adopted by the military and ecclesiastical authorities of that country to crush the germ of Truth before it had taken root, will serve greatly to add to its increasing growth, in influence, numbers, spirit, and power.

The prospect which Elder Findlay has of soon having preaching in the native language, and the reinforcement of Elders direct from the Presidency of the Church in the Valley, add much to the interest of that important mission; and the hearts of the honest and faithful will be made to rejoice, while the cause of Truth shall triumph gloriously. By this we would send our warm greetings to Elder Findlay and his little flock of the Poonah Branch, and assure them that they are not without the prayers of many faithful Saints in Britain.

With Elder Findlay's letter, we were also favoured by a very interesting one from Elder John Z. Hewett, of Poonah, who expresses the true feelings of a Saint of God, and informs us that his present calling requires him to travel, for eight months in the year, amongst various towns and settlements, where numbers of Europeans reside, affording him valuable opportunities of spreading the principles of the Gospel over a widely-extended district of country. Thus does the Gospel-seed, when once sown, in honest hearts, take root and spread on the right hand and on the left, and bring forth manifold fruit to the honour and glory of God. We pray that Elder Hewett may be blessed and prospered in his travels, that he may be enabled to bring many precious souls from darkness to light, and cause them to break forth in extatic songs of praise and thanksgiving to their Father in heaven, that He has begun His great work of the restoration of scattered Israel.

EMIGRATION.—In order to emigrate the Saints with only £10 each, it will be necessary to make every possible arrangement to avoid needless expense; and that none may be incurred by detention on the way, an Agent who is well acquainted with the business will be sent to the United States for the purpose of procuring wagons, oxen, provisions, &c., and whatever else is necessary for a fit-out across the plains; and to have them in readiness upon the arrival of the companies upon the frontier.

To effect this object, every person purposing to join the £10 companies is required to forward immediately to our office the sum of £3, to be forwarded by our Agent.

This amount is required over and above the deposit money, and in all cases should be forwarded to us through the Presidents of Conferences, on or before the 20th of December. The remaining £4 will not be required until the time of shipping.

It is also advisable for those who do not join the £10 companies, but have means to fit out teams for themselves and families, to forward money for the purchase of them by our Agent. This will save them detention by the way, and also a vast deal of trouble and expense, which they would be subject to in numberless ways, travelling through a strange country, trading with strangers for their fit-out.

According to the prices which have been furnished us, no one should expect to procure a team suitable for the plains, consisting of two pairs of oxen, two cows, and a wagon, for less than £40; and if they wish their flour and other provisions supplied to them for the land journey, the amount of money sent should be increased for that purpose.

Every person's name should be forwarded to us with the amount of money which they send, that there may be no mistake in returning to them the full value thereof, in whatever they may order purchased.

We learn that tents, and wagon covers can be supplied here to better advantage than in St. Louis; and we shall make arrangements for furnishing all that may be required by the £10 companies. All others who will require tents or covers would do well to inform us as early as possible, that they may be provided for in our arrangements; also the size of their tents, or the number of persons which they will be required to accommodate.

It is of the utmost importance for the well being of the Saints, in the coming emigration season, that these items be punctually attended to; and if there be any who cannot furnish the amount of money required, by the 20th of December, from not having closed their business, &c., let them not fail to forward it the first possible moment after that date.

As a general thing, it will be advisable for the Saints emigrating from the same Conference, to go together; should there be cases, however, where circumstances render it particularly advisable for persons to emigrate early, we should be timely advised, that we may enter their names for our first ship.

Included in the Passage-money to New Orleans, the following amount of provisions will be furnished to each adult passenger, sailing after the 16th January, 1853; and half the amount to children under fourteen years and over one year old:—

Dietary scale for the voyage to New Orleans, required by Act of Parliament of June last:—

25 lbs Bread or Biscuit,

20 lbs Flour,

37½ lbs Oatmeal,

20 lbs Rice,

5 lbs Sugar,

1½ lbs Tea,

1½ lbs Salt.

3 quarts Water, daily.

In addition to the above, we shall furnish—

10 lbs Pork,

5 lbs Molasses,

3 lbs Butter,

2 lbs Cheese,

1 pint Vinegar.

The issue of provisions will be made daily.

The vessel or vessels which may sail before the 16th January, will be victualled for eighty days, and those which sail after the 16th, for seventy days, as required by law.

ELDERS RETIRING TO BARNABA.—Among those who are anxious to gather with the Saints the coming emigration season, and who have our approbation in so doing, are several Pastors and Presidents of Conferences, &c., whose names we here record:

Counsellor to the President of the Church in the British Isles.

Levi Richards.

Counsellor to the President of the Welsh Church.

Thomas Pugh.

Pastors or Presidents of Districts.

Cyrus H. Wheelock,

Jacob Gates,

Moses Clawson,

Isaac C. Haight,

Appleton M. Harmon.

Presidents of Conferences.

Vincent Shurtleff,

George Halliday,

John Lyon,

John Carmichael,

Claudius V. Spencer,

William Speakman,

James McNaughtan, John Kelly,

Joseph W. Young,

Richard Rostron,

George Kendall.

These brethren have laboured diligently and successfully for the welfare of the Saints in the British Isles, and, as they have our blessing in retiring from their several fields of labour, we trust they will be honourably remembered, and assisted by the Saints over whom they have had the watch-care for a time past. Most of them have families, either to take with them or to whom they are going, that will be able to appreciate the blessings of a liberal people.

These Elders will not be released from the responsibility of their several Presidencies before the New Year, but as soon after as they can be relieved by their duly appointed successors.

When we contemplate the great work to be accomplished in the dispensation of the fulness of times,—the responsibility laid upon men to preach the Gospel, the belief of and obedience unto which, bring Salvation,—the sacrifices required of those who engage in the work,—the joy and blessings experienced by those who enter heartily into the New and Everlasting Covenant,—the HOPE that inspires one to serve the living and true God, in prospect of the fulfilment of the prophecies and promises made concerning the life that now is, and that which is to come,—when we reflect upon the success of the work in these Isles, through the instrumentality of His servants, we can but express our gratitude and thanksgiving to our Heavenly Father, in the name of Jesus Christ, for the progress Truth has made, and for the prosperity of His kingdom. We therefore trust that the Saints, who have so richly participated in the blessings thereof, will not allow these brethren to leave without a suitable expression of their feelings, and their attachment to the institutions of Heaven, and the cause of God; but we hope they will justly appreciate the labours of His servants, whose testimony will not soon be forgotten by those who have listened to it, and, especially by the Saints who have witnessed the solicitude that prompted them to suspend the enjoyments of Earth's strongest ties, in order to benefit their fellow men.

PEARL OF GREAT PRICE, IN WELSH.—It affords us much gratification to be able to inform our readers of the translation and publication of the "Pearl of Great Price" (*Y Perl o Fawr Bris*) in the Welsh language, by Elder John Davis, of the Welsh Presidency. We congratulate the Welsh Saints upon this addition to their theological literature, of a translation of an interesting and valuable work; and we recommend all who feel an interest in the work of God, to obtain this work, and thus second the efforts of Elder Davis to build up God's kingdom.

Y Perl o Fawr Bris is got up in a neat and suitable manner, and reflects much in favour of the energy, perseverance, and ability of Elder Davis.

Copies are on sale at our Office, No. 11, St. Paul's Church-yard.

THE VOICE OF JOSEPH.—We have just published an edition of the *VOICE OF JOSEPH*; *A brief account of the Rise, Progress, and Persecutions of the Church of Jesus Christ of Latter-day Saints, with their Present Position and Future Prospects in Utah Territory.* By Elder Lorenzo Snow. It is printed in new, clear type, on superfine paper, and is adapted for extensive circulation among honest inquirers after truth, being peculiarly calculated to impart a general idea of the foundation, history, and persecutions of the work of the last days. We would recommend the Saints to obtain this tract, and place it in the hands of their friends and acquaintances, as it is a most suitable work for that purpose. Price, retail, same as the "New Jerusalem."

SUCCESS OF THE TRUTH IN WESTERN HINDOSTAN.

OPPOSITION OF THE MILITARY AND ECCLESIASTICAL AUTHORITIES.—ORGANIZATION OF A BRANCH OF TWELVE MEMBERS AT POONAH.—LETTER FROM ELDER HUGH FENDLAY.

Poonah, Sep. 13, 1852.

Beloved President Richards,—Trusting that the letter I addressed to your office for President L. Snow, bearing date of June last, has been received, although detained one month on account of the steamer bearing the mail having put back to Bombay, short of coal.

I am doubtful that Elder Snow's communications have miscarried, as I have received none from him, save one from Malta, dated the 11th of March. In the absence of other instructions, I beg therefore, with your permission, to communicate through the medium of the *STAR*, what may be interesting to him and those who love the cause of Zion.

In the letter referred to, I gave a brief outline of the combined opposition, military and ecclesiastical, which met our first operations in Bombay; which two powers combined leave little play for the privileges of the civil constitution.

The majority of India's European population are of the military class, the chaplains not excepted, who, by dint of their sacred office in their varied grades, or as the natives of the country would say, *castes*, bear great sway; all are hand-in-hand, jolly, good fellows to keep out every invading foe; and as "Mormonism," although it makes no interference with constitutional governments, either in military or civil affairs, save to honour and obey them, still, claiming spiritual authority to teach heavenly principles, and to call upon all men to repent of their transgressions of the laws of the Lord, and to obey the Gospel of the Son of God, which duty cannot be faithfully accomplished without revealing the vile corruptions of men-made schemes—this consti-

tutes it a most formidable foe to the usurped pretensions to Holy Orders of the various contending systems, the pride, imbecility, and inconsistencies of which have left a stench in the noses, and a prejudice in the hearts of India's children against the Christian religion, which will not be easily eradicated.

When an English commanding officer told me in Bombay, that I should remember that I was not exactly under English law in India, I spurned the idea as a piece of petty tyranny: but we are always learning; now I know it is so.

As I mentioned in my last, I left Bombay for this place on the 24th of June, in company with Elder Tail and family, and after one night's sailing, and three days and two nights' travelling by bullock-wagons, in alternate rain and sunshine, we arrived at Poonah in the evening of the 27th. My first work was to hire a room to live and preach in; this we soon obtained; but the next and greatest difficulty was yet to be surmounted, viz., the possessing it, the grant of which rested with the military authorities, this being a military cantonment, hence under military law. Our position proved the more precarious on account of the Bombay interdiction from entering the military boundaries, the news of which, with many of the newspapers, having reached here in so ludicrous a form that they were almost amusing, only that they were aimed against a cause so sacred. However, in this extremity the Lord wrought for us; we, therefore, after some difficulty, got permission upon the consideration that "the less these people are opposed the less harm they will do."

I was only about two days in this new habitation, when about a dozen soldiers called, as a deputation from their regiment, to ascertain whether I had come to purchase the discharge of all who would join our Church, and send them to California, as such a report had gone through their lines, and there were about two hundred of their comrades who were ready to fall in with the conditions. I mention this farce because I believe it was a deep laid scheme of the enemy to have me turned out of camp; this conviction has of late been more confirmed from the circumstance of a certain colonel on meeting one of his men, saluting him thus:—"Where are you going, sir? are you going to the Mormon meeting?" On receiving a negative reply, he added, "You must not go there, *they will send you to California.*"

A soldier of another regiment dared to place one of our tracts (*The Only Way to be Saved*) on the table of the public library. Upon information of this being borne to the chaplain, the commanding officer was written to,—Sunday, as it was, the better the day the better the deed,—the unfortunate librarian was first arrested, but, upon the black sheep being found out, orders were issued to arrest and imprison him the moment he set foot in the lines. Next morning, arraigned before the seat of judgment, he was well taunted as a "Mormon," in the low slang of the common hue-and-cry, until he told the commanding officer that he was not a "Mormon," neither did he care for any religion. Jamieson's code being well ransacked, no military law could be found to condemn him; he was in consequence dismissed from the bar, with an admonition. The same colonel, as we are told, has issued an order that none of his men are to be allowed to come to our meetings, and if any are seen with one of our tracts, they are to be severely punished. The chaplains and missionaries are diligently distributing a scurrilous publication, purporting to be written by a J. G. Deck,

in England, which they have honoured with a reprint, and a large, gratuitous circulation here and at Bombay. As this tract has gained so great a celebrity amongst the people, I have written a reply to the assertions of its author, in a tract of twelve pages, now in process of being published. But, to cap the climax of this array of opposition, the Rev. father in the bosom of the old mother, has publicly threatened to curse every mother's son or daughter of his flock who will dare to set their feet in our meeting-house.

You may realize from the above outline, that they are all in a stew here, and we mean to keep them so, so long as the Truth will do it; and we only desire to have wisdom from the Lord to keep outside of every snare that may be laid to entrap us.

Notwithstanding the attempt of the wicked one to thwart our purposes, the Lord has been with us, and has so far prospered our labours, that we had the happiness of organizing a Branch of the Church of Christ, at Poonah, last Sunday, composed of twelve members, including three Elders and one Teacher. This little company are of a mixed birth, European, Eurasian, and Native, but one in spirit, and the first fruits of that spirit—love and union—begin to show themselves, as the evidence to all that we are of God; a contrast to the fact that the joint chaplains at this station so heartily hate each other as to be unable to speak to each other. "*Herein shall all men know that ye are my disciples.*"

Your brother and fellow-servant,

HUGH FINDLAY.

P.S.—In this great field, another Elder of some experience would be a great facility to the prosperity of the work of God. It seems like a little world of itself. We have had no public preaching in the native tongue as yet, but expect very soon to have.

H. F.

PROSPERITY OF UTAH.—LATE FROM THE PLAINS.

(From the New York Herald.)

St. Louis, Oct. 20, 1852.

Stephen B. Ross arrived at Independence on the 17th instant from Utah. He reports that at Salt Lake city great ac-

tivity pervaded every department of trade. Emigrants were arriving freely—generally in good health—and gave a great impetus to business.

The crops were very abundant, and promised a large surplus.

Governor Young's administration of the territory was giving great satisfaction to the people, and in local politics there was a dead calm.

Vast numbers of Indians were still collected about Fort Laramie, awaiting the arrival of Major Fitzpatrick, whose unaccountable delay gave great dissatisfaction to them. The goods for distribution among them reached the fort several weeks ago.

The Nez-Perces Flat-head tribe were assembled at Fort Bridger. They were also expecting presents from the United States government.

The Snake Indians made a treaty with the Yampones, and afterwards, while on a buffalo hunt, fell in with a band of Cheyennes, and had a skirmish, during which some of the latter were killed.

The Snakes and other tribes had sent an ambassador to the chief of the Utahs, expressing a desire to make a treaty of peace.

Mr. Ross and his party experienced no molestation from the Indians during their trip.

Phelps's train, with the Secretary of the Treasury of Utah territory, was getting along well.

The train escorting Reid and Shaffer, the Utah Judges, was met between the Big and Little Blue. All well.

The Mormons are building up a dense city at Salt Lake, and extending their settlements in all directions in the Valley. The Tabernacle is finished.

Mr. Ross learned, at Fort Kearney, that a war party of Pawnees was out against the Sioux.

We elsewhere publish some late intelligence from Utah territory, by which it will be observed that the Mormons are enjoying all the blessings usually showered down upon a Christian people. Their

[From the reports we have heretofore heard, we might have understood that Governor Young was blessed with about 90 wives, but this sad falling off from 90 to 16 ill comports with the otherwise prosperous state of things in the Territory of Utah; and forcibly reminds us of the vulgar story of "our cat and another." From the remarks of the Editor of the *Herald*, on the zeal for proselyting, which by no means appears upon the wane, we conclude that he is as sceptical as we are upon the subject of this wonderful depreciation of "Mormon faith" in the mountains, or there would be no occasion for the fear which seems to have seized upon him in consideration of the progress which "Mormonism" is making in the world generally. We read that "fearfulness shall surprise the hypocrites;" but one thing is certain, the progress of the Latter-day work and the doctrine of the Latter-day Saints are perfectly congenial with honesty and truth.—Ed.]

temple (tabernacle) had been finished, the crops had yielded an abundance of food, the country was healthy, the Indians were quiet, and Brigham Young gave every satisfaction in the performance of his arduous duties as Governor of the territory, and husband of some sixteen or more wives.

To be serious, a glance at the progress of the Mormons ought to beget other thoughts than mere pleasantries. The strides which the sect is making entitle them to grave consideration. Thousands of teams are constantly leaving the settlements in the Western States for Utah. In Britain, Germany, France, Spain, Greece, Malta, Hindostan, Australia, and South America, countless missions have been established, and are prospering. But a few years ago they were a mere family; they are now counted by hundreds of thousands, and the zeal for proselytism is increasing instead of flagging. To us, especially, is their progress a matter of deep import; if they continue as they have begun, a very brief period will elapse before the neighbourhood of Utah Lake contains a powerful nation. For our part,

All creeds we view with toleration thorough,
And have a horror of regarding Heaven
As anybody's rotten borough.

But, looking at Mormonism rather as a polity than a religion, we think its advancement is one of the most alarming features of the age. Were this country, through any extraordinary combination of adverse circumstances, to fall into the same state of decay as marked the Asiatic nations at the advent of Mahomet, Christians might, indeed, view the progress of Mormonism with jealousy and dread. In the midst of an active and intelligent people, with an organized government, it never can do much harm.

RUINS OF AN ANCIENT AND MAGNIFICENT CITY AT TINIAN ISLAND, IN THE PACIFIC.

(From the *Edgartown (Mass., U.S.) Gazette*.)

Captain Alfred K. Fisher, of this town, informs us that, when on his last whaling voyage, in the ship *America*, of New Bedford, (which was about eight years ago) he had occasion to visit the island of Tinian, (one of the Ladrone Islands,) to land some sick men. He stopped there some days. One of his men, in his walks about the island, came to the entrance of the main street of a large and splendid city in ruins. Captain Fisher, on being informed of the fact, entered the city by the principal street, which was about three miles in length. The buildings were all of stone, of a dark colour, and of the most splendid description. In about the centre of the main street he found twelve solid stone columns, six on each side of the street; they were about forty-five or fifty feet in height, surmounted by cap-stones of immense weight. The columns were ten feet in diameter at the base, and about three feet at the top. Captain Fisher thinks the columns would weigh about sixty or seventy tons, and the cap-stones about fifteen tons. One of the columns had fallen, and he had a fine opportunity to view its vast proportions and fine architecture. From the principal street, a large number of other streets diverged.

They were all straight, and the buildings were of stone. The whole of the city was entirely overgrown with cocoanut trees, which were fifty and sixty feet in height. In the main street pieces of common earthenware were found. The island has been in possession of the Spaniards for a long time. Six or seven Spaniards resided on the island when Captain Fisher was there. They informed him that the Spaniards had had possession about sixty years—that they took the island from the Knackas, who were entirely ignorant of the builders of the city, and of the former inhabitants. When questioned as to the origin of the city, their only answer was, "There must have been a powerful race here a long time ago."

Captain Fisher also saw on the island immense ledges of stone, from which the buildings and columns had evidently been erected. Some portions of them exhibited signs of having been worked. Here is food for speculation. Who were the founders of this once magnificent city in the North Pacific, and what has become of their descendants? Whatever the answer may be, they were evidently a race of a very superior order.

VARIETIES.

A THREATENING revolt has broken out in Syria and Mesopotamia.

HUGH BOURNE, the founder of the Primitive Methodist body, died the latter end of October, in Staffordshire.

DANIEL WEBSTER, the Secretary of State for the United States, died on the 24th of October. He was interred at Marshfield on the 29th of the same month.

SHOCKS of an earthquake were felt early in the morning of the 9th instant, at Liverpool, Southport, Wales, Anglesea, &c. We have not heard of any serious effects from it.

STEEL TYPE.—The *Baltimore Sun* says, that a working mechanic on Long Island has invented a method of making type without casting, and yet by a process not more expensive.—*Cincinnati (U.S.) Atlas*.

THE Persian government has recently promulgated a decree prohibiting any dealer from selling the smallest article on credit to any civil or military employes; and, as these functionaries are the principal purchasers of colonial articles, tea, arms, glass, &c., commerce is completely at a stand still.

Two Tuscan subjects (the Madiai, man and wife,) have been condemned, by the Tuscan tribunals, to five years' imprisonment for the alleged crime of propagating Protestantism, (*depropaganda Protestante*) which is proscribed by the laws as an attack on the religion of the State. The Court of Cassation has rejected an appeal for a reversal of the sentence.

THERE is more fatigue in laziness than in labour.

PRIDE cannot bear reproof, but humility bows before it.

MANY are discontented with the name of idler, who are nevertheless content to do worse than nothing.

SELF-GOVERNMENT.—Let not any one say he cannot govern his passions, nor hinder them breaking out and carrying him into action; for what he can do before a prince or a great man, he can do alone, or in the presence of God, if he will.—*Locke.*

A REV. lecturer recently, at Darlington, interpreted "vessels of bulrushes" and "swift beasts," spoken of in Isaiah as the means of transport of the Jews to their own land, to mean "steamships and railway trains."

It is stated, in one part of the *Maine Law*, that "the inspectors shall see that no liquor is sold." It is said—but we suppose only as a joke—that the good citizens of Newport have dodged the operation of that clause by electing four blind men as inspectors!

MORBID CURIOSITY.—When the scaffold for the execution of the murderer Treibea was erected a few days ago, at Munich, several "ladies" ascended it, and sat down in the "seat of blood"—the chair to which the criminal is tied to receive the fatal stroke—to see "how they looked there."—*News of the World.*

THE execution at Teheran, Persia, of about 400 Babis, who are said to have been accomplices in the attempt to take the life of the Shah of Persia, took place in a very cruel manner. They were subjected to the greatest tortures. It is said that the Shah is much affected in consequence of the attempt made upon him by the Babis.

AGE AND POVERTY ARE CRIMES.—A correspondent of *Lloyd's News* says that the *Melbourne* (Australia) *Argus*, of 24th of April last, contains the following:—"An old man, a cripple, who stated his age to be ninety-three, was brought before the mayor yesterday, for the second or third time, charged with being unable to support himself. He was sent to jail for two months." Christians certainly treat age with a little more consideration than many Heathens do, for some Heathens take their aged parents into the wilds to starve to death, but Christians give them shelter and rations in a Bastile or prison-house; but, as far as treatment of poverty is concerned, we do not think Christians have any cause for boasting over Heathens.

STORM AND FEVER IN THE WEST INDIES.—Porto Rico has been visited with a violent storm, by which more than one hundred lives have been lost. Martinique and Guadaloupe have been visited with a malignant African fever, which has carried off the troops in large numbers. Whole families have been carried off by it. The yellow fever was ravaging Barbadoes. The island of St. Thomas was very sickly. On the 22nd September, a fearful gale devastated the Virgin Islands, St. Christopher's, Nevis, Antigua, Montserrat, Domingo, Guadaloupe, Martinique, and other islands. Considerable damage was done to shipping and buildings.

I SING OF A LAND, A HAPPY LAND.

BY ELDER W. G. MILLS.

I sing of a land, a happy land,

The home of the pure and free;

Whose sons are men of a chosen band,

In the courts of eternity.

This land, by its Maker greatly blest,

And it claims our highest praise;

From the Gentiles' curse it long lay at rest

For the work of the latter days:

The Sun, that choice land with his golden ray paints,

As he sinks to his rest—'tis the home of the Saints.

The plant of Truth, like a mighty tree,

In its soil has taken deep root;

Its branches spread over land and sea,

That all may partake of its fruit:

'Twas planted there by an Angel's hand,

And the Priesthood tend it well.